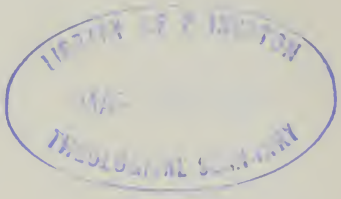
The CHRONICLE of the LONDON MISSIONARY SOCIETY

1934



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THE SEPTEMBER, 1934 PRICE TWOPENCE

CHRONICLE

Photo by] ***A Sadhu, one of India's seekers.*** *[Atlantis-Verlag.*

A PICTORIAL SURVEY OF L.M.S. PROJECTS

PART I - - INDIA

LONDON MISSIONARY SOCIETY 42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The Register

Arrivals

Mrs. S. J. Cox, from Bangalore, July 16th.

Rev. and Mrs. A. H. Jowett Murray, from Tsangchow, July 20th.

Capt. T. Hope Evans from Suva, July 28th.

Rev. and Mrs. E. R. Hughes from Shanghai, July 31st.

Mr. Cyril Knott, Miss M. Bleakley, Dr. Dorothy Entrican and Miss Maud Marten from Central China; Miss Grace Buttfield, from Shanghai; Miss Gwenfron Moss, from Tientsin, August 6th.

Departures

Miss M. L. Butler, returning to Bangalore, per s.s. *Victoria*, from Genoa, July 26th.

Rev. and Mrs. S. G. F. Phillips, returning to Malua, Samoa, per s.s. *Rotorua*, August 2nd.

Miss Eva D. Spicer, returning to Nanking, per s.s. *Europa*, August 4th.

Birth

BATE.—On August 2nd, at Kuling, to Rev. and Mrs. Harold Bate, of Central China, a son.

Marriage

TROWELL-KILHAM.—On July 14th, at Shalesmoor, Sheffield, Gordon Watson Trowell, of Nagercoil, Travancore, eldest son of Rev. and Mrs. W. Trowell, of Aveley, Purfleet, to Vera, elder daughter of the late Mr. C. S. Kilham and Mrs. Kilham, of Sheffield.

Death

HADFIELD.—On July 23rd, at Winscombe, Somerset, Rev. J. A. Hadfield, formerly of the Loyalty Islands, aged 70 years.

Contributions

The Directors gratefully acknowledge the following anonymous gift: Gold and silver from B. B., Long Ashton. Also Huddersfield Congregational Women's Guild of Christian Service, £1.

Prayer Meeting

The monthly prayer meeting will be held at 5.30 p.m. at the Mission House on Friday, 21st September. It will be of a somewhat special character, as the leadership is in the hands of Miss Nora Field, the President of the London Girls' Auxiliary. London G.A. members will make every effort to attend, and it is hoped that other friends will join us in giving welcome to the G.A. Rev. G. E. Phillips will be the Secretary attending.

Wants Department

The free leaflet "The Helping Hand" gives detailed instruction for making articles for hospitals, etc., and "How to Send Parcels Abroad" guides the packing. Constant requests come for Microscopes for blood tests, Lanterns, Typewriters, Hymn-books, Gramophones, Cotton remnants, and all kinds of bandages, etc., for hospitals.

The Missionaries' Literature Association has many requests for "The British Weekly," "Children's Newspaper," "Congregational Quarterly," "Expository Times," "Illustrated London News," "Punch," "Sphere," and others, but they must be posted soon after publication.

Please write: Hon. Secretary, Wants Department, L.M.S., Livingstone House, 42, Broadway, Westminster, London, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed.

Luncheon Hour Talks

The new session begins on Wednesday, October 10th. The luncheons are held at fortnightly intervals, and all men are cordially invited. We meet at the Memorial Hall, Farringdon Street, from 1 to 2 p.m. prompt. Charge for luncheon 1s. 6d. Printed programmes may be had on application to Rev. S. J. Cowdy, Livingstone House, Broadway, Westminster, S.W.1.

New Lantern Lecture

"Picture Sketches of Samoa," by Nelson Bitton, is the title of a new set of film lantern slides now available for hire from the Loan and Exhibition Department at Livingstone House. Charge for hire, including film lantern, 6s. per night.

Cape Town Depot

L.M.S. books are now on sale at Ridouts Circulating Library, 10, Spin Street (Church Square), Cape Town. They are in the care of Mrs. Thorpe, at that address.

Missionary Guest Houses

It ought to be more widely known that there are some convenient and well-furnished flats in the Missionary Guest Houses, Selly Oak, Birmingham, available for the use of missionaries and others at a moderate charge. These service flats are within a tram-ride of the centre of Birmingham, and only five minutes from the Selly Oak Colleges. Further details can be procured from the Warden, Kingsmead, Selly Oak, Birmingham.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

A

PICTORIAL SURVEY

of some of the Projects for which the London Missionary Society is responsible

PART I - - - - INDIA

Benares

"FOR long ages that river-front (in Benares) has been the place where innumerable seekers from every part of India have looked towards the morning sun to find God." When the L.M.S., seeking to shorten its long line in India, gave up to others its work in Benares, it still kept a share in the peculiarly interesting piece of evangelism among the pilgrims who make their way from all parts of India to the sacred city.

In this experimental piece of work, the L.M.S. co-operates with the Methodist Mission and with the Zenana Bible and Medical Mission, while the Bible and Christian Literature Societies also make grants of books. It was able to give to this service the leadership of Mr. and Mrs. Jackson, whose gifts and experience fitted them admirably for such a gracious ministry to the pilgrims. The work is splendid in its quality, but altogether inadequate to the need. It stands as an admirable example of a new and hopeful approach to the heart of India.

Mr. and Mrs. Jackson, and Mr. R. C. Das, their Indian colleague, have seen enough to know that a fruitful evangelism can be done among the pilgrims who come with a spiritual hunger which the temples or the river can never satisfy. The reading rooms at Bulu Nala and at Dasasvamedh have become "centres of a penetrating kind of personal evangelism." They are showing in one centre what may be done after the same manner in other missions in all parts of India. Young preachers from all over India might come to Benares to be trained for this evangelism.

The Bookroom, which is open daily throughout the year, provides many an opportunity for the workers in the Mission. Meetings are held in which the Bible is read and an exposition of the Word is given. Pilgrims from all parts of India, sadhus as well as young students, come to this Reading Room. It is interesting to note that the most popular books are the lives of Christ, and the "Imitation."

Rev. J. C. Jackson and his colleague, Mr. R. C. Das, talking and giving Christian literature to pilgrims in the streets of Benares.

Siksha Sangha, Bishnupur

Photo by] [*C. E. Wilson.*

The Chapel.

Some of the buildings. Kalicharan House on left, two married masters' houses in centre, Livingstone House on right. (The school houses are named after famous men, Indian and European.) In the foreground is one of the school tanks named Priti (Love).

AT Bishnupur, fourteen miles from Calcutta, in a beautiful setting, there is the Boys' High School, called Siksha Sangha. It is a comparatively young school, but it carries forward the traditions of two great schools which are here united, the Serampore School which was a Baptist foundation, and the L.M.S. Institution, Bhowanipur, which would have been a hundred years old in 1933. It has 292 boys on its roll, of whom 129 are Christians, 140 Hindus, and 23 Mohammedans. But its numbers are not so important as the quality of its common life. Missionary education cannot be expected to cover all the ground, but it must carry out its distinctive purpose. Siksha Sangha is setting a new standard for Christian higher education in Bengal. It gives Christian boys a splendid training in Christian life and service.

The Principal, the Rev. S. K. Chatterji, and his colleagues, who include three European missionaries, have been singularly successful in showing how a school may be at once a place of training in book learning and in the manual arts; how it can give place for athletics of all kinds, scouting, swimming, football, and also for Bengali folk dances and other customs of the countryside.

The school gives the first place in its life to religious worship and education. The atmosphere is quiet and reverent, and ancient Indian customs are encouraged. There is, for example, an evening pause for devotions, "sandaya." "We were walking with the head-master through the grounds at sunset," writes a visitor, "the boys were playing hockey and football, practising gymnastic feats, laughing and shouting . . . A bell rang—and instant silence fell and lasted for five minutes. The boys turned quite naturally from their play to prayer and meditation."

It is characteristic of this school that the boys are taught the Christian faith not as though it were a Western introduction. That they learn of Christ is clear from many signs. They did without tiffin so that they might help the sufferers in Bihar. They listened with a practical result to their head-master when he told them that to the south-west there was no Christian between the school and the sea. And in the school tank, Santona, seven senior boys were baptised on their confession of faith during the past year, and seven others have been prepared for church membership.

Here is one picture of the school. The senior boys, after five days' special preparation, set out with their singing band and lantern and for six successive evenings told the life of our Lord in the Mahmudpur village, where there is a wayside dispensary. On one of these days, instead of the lantern talk, the boys gave a Christmas play.

Chikka Ballapura

The Wardlaw Thompson Memorial Hospital, Chikka Ballapura.

ON the main road from Bangalore, running northwards, is the busy little town of Chikka Ballapura.

In this town there is a building over which are the words in Kanarese, "The gift of Jesus." This is the L.M.S. Hospital, which has many sacred memories for those who know its history. If we may select for memory the names of some who have died, we could speak of Dr. T. V. Campbell, and Dr. John Winterbotham.

The hospital is excellently equipped. It has 70 beds, and during the year 1932–1933 it received 1,055 in-patients. But here once more the most noteworthy achievement of this hospital is to be found in the way in which it has helped to break down what was once a bitter opposition to the Christian religion. When Mr. Godfrey Phillips visited Chikka Ballapura, the leading citizens invited him to meet them so that they might thank the Society through him for the hospital. They recall how, when an epidemic of cholera came to their town, John Winterbotham and his helpers went from house to house caring for the sick, and made the church itself into a hospital in that terrible crisis.

Moreover, Chikka Ballapura is a centre from which the method of preaching with song accompaniment was practised to such good effect by Mr. Hickling.

An old Mohammedan friend of Chikka Ballapura Hospital. He says he is a century old.

Bangalore

THE Boys' High School at Bangalore is an evangelistic agency all the stronger for being efficient educationally. The staff is almost entirely Christian, while the pupils are almost entirely non-Christian. The great influence which the school has had can be traced in the lives of many of its old boys.

There is something romantic about the history of this school. Long ago an L.M.S. missionary asked the then Hindu Government for land upon which to build a school, and was contemptuously given a swampy piece of the old moat outside the city wall. But he had noticed piles of earth and debris not far away, and humbly craved permission to clear these. He dumped them into his swamp, and so secured a building site which now has become one of the most commanding in the great town.

Nevertheless the school is probably going to move in the near future, for a reason worth telling as an instance of how missionary societies co-operate. The Methodist Mission also works in Bangalore, and has developed a boys' High School only a quarter of a mile away from ours. The two great societies have planned to produce a new united school of which they will be able to be even more proud than they have been of their separate schools in the past. The improved school will cost as much as the two put together, so there is no money to be saved, but there is better work to be done, and only the best possible is good enough.

Mr. Cox, in his report, describes some of the follow-up work that is done among the old boys of the High School. The need for such service is very great. Where the boys have no relatives in Bangalore, their lot is often hard, especially if they are too poor to afford good lodgings and not fortunate enough to secure places in free hostels. Above shops and in other places one finds small rooms built for renting to students, and the boys who live in them are face to face with loneliness and temptation.

The number of students who keep in touch with their old school in the way of religious fellowship is increasing. A discussion group has met fortnightly in Mr. Cox's house, and has thought about such subjects as Browning's "Saul," and Francis Thompson's "Hound of Heaven."

The Boys' High School, Bangalore. Science laboratory in centre.

Erode Community School

Community schoolboys at Erode pause to face the photographer. They are digging trenches—part of the work involved in cleaning up a neighbouring village.

(*Photo by H. A. Popley.*)

IN Erode forty years ago there were only a few groups of Christians, but a Divine breath came, and to-day in this district there are ten thousand followers of Christ. To build up among them a Church which shall hand on its message and its life to others and enlarge its borders, there is needed a strong educational system, in which the youth of the Christian community will be trained for their life in the villages.

That is why among the varied institutions of this city, there is the Community School. This serves the whole Tamil field. In common with other missions, the L.M.S. owes a debt to the missionaries at Moga, who through their Project method brought to India the best that American and British education could provide.

It was in 1925 that it was decided to form a Training School for the village to which was attached a Rural Community School, intended to fit village boys for rural life and service.

The Project method aims at linking all the education of the boys with the normal activities of the child and man in the village.

In the first standard they take various play projects, and weave around them the different educational activities. So through the school the same methods are followed till in the higher classes they may form a school museum, or prepare a Christmas play, or plan a village travelling library set.

The boys undertake the cleaning up of some of the villages near the school. They clear away the rubbish heaps, dig trenches and build latrines, and make roads out of mud tracks. In this way they themselves learn how to make villages wholesome to live in, and the surprise that this gives to the villagers has an uplifting effect on the whole life of the community.

Through its community schools the Mission is seeking to provide for the great community of village Christians relays of young lives eager to share what they have received. The Mission does not seek to provide a ladder of escape for Christian boys and girls from their people, but a means whereby they will help them to move together to a higher life. This is one more example taken from one place of a steady aim which is pursued more and more in all the work of the L.M.S. Not a ladder, but the highway!

"A new type of village school, a new type of village teacher, and a new type of training school are the crying needs of the hour," says the Bishop of Dornakal. And as the Rural Education Commission has recently pointed out there is in this work an educational task of the first magnitude.

Salem District

Photo by] [*Mrs. W. J. Hatch.*

Rev. W. J. Hatch baptising Kuravas in the Salem district. About fifty received baptism in this stream at one time.

IF it were ever supposed that the L.M.S. sets limits to its Mission, and concentrates upon a policy of education for the higher grades of Hindu society, then the witness of the Kuravas can be called. They are one of the criminal tribes which give no little trouble to the police. Among them for a long time the Rev. W. J. Hatch, of Salem, and other missionaries have done a remarkable work.

The Government give the Mission every encouragement; it is realised that such a religious society has a much better chance of giving these tribesmen a new start. There are now various settlements, in each of which the people live under an experienced evangelist teacher. He has power to enforce discipline and to turn out of the settlement anyone who begins marauding. The Kuravas do not fail to understand that the L.M.S. is protecting them from something more severe.

One of the older settlements is at Muthampet. In another at Atur, there are excellent buildings erected entirely at Government expense to house forty boys and an equal number of girls. A Brahmin convert and his wife, Mr. and Mrs. Narasimham, are finding their keenest joy in training for the Christian life these children of the criminal tribes. "The cleanliness, order, smartness and cheerfulness of the boys and girls astonish all visitors . . . and it seems almost incredible that many of their fathers are hereditary criminals who still have to report themselves every night to the police."

There are members of this tribe who now fill honourable positions—one is a master in the High School, another is a compounder in an *ashram*. Mr. Hatch has often had the joy of baptising Kuravas. Nowhere can there be found a clearer demonstration of the power of Christ to take for His own the waste things of the world.

Leprosy is prevalent in the Salem district, and to rid the city of this scourge, a great campaign has been carried on, and a house-to-house visitation made. Mrs. Hatch, with a doctor and nurse, visited about 2,000 houses in one suburb, and registered the number of lepers and their addresses, so that they might get treatment. New clinics have been opened, and much is done to help these sick people. There are about 1,000 lepers in Salem alone.

Neyyoor, Travancore

European staff and Indian doctors of Neyyoor and branches; also pathologist, dentist, and hospital evangelists and clerks.

"THE Medical Mission is more wonderful than ever," Mr. Phillips says in his Report. There is nothing remarkable in the way of buildings—it is personalities which have made the Mission famous. Somehow it never becomes mechanical; this is worthy of note when it is remembered that this is the largest medical mission in the world. There is always in it some breath of the spirit of the Healer in Whose name it is carried on.

It would be easy to give the numbers of human beings to whom this company of knights have come to the rescue. In the last published list the number of patients registered in the thirteen centres of work was 145,069. The character of the operations will be of outstanding interest for medical scholars; the numbers are significant for everyone.

Major Operations.	
Neyyoor	1,950
Branch hospitals	855
	2,805
Minor operations.	
Neyyoor	2,235
Branch hospitals	7,232
	9,467

There is something that a medical mission can give "that no government can, no matter how well equipped its staff." "And we in the Medical Mission," Dr, Howard Somervell says, "are pledged to do in all circumstances our best—our very best—for our patients. We fail sometimes and we feel humbled by it. But we know all the time that nothing less than the best we can do is worthy either of God, Whose work it is, or of our patients, who are all our own brothers and sisters in His great family."

In the group can be seen the company, Indian and British, of those who make the Neyyoor Mission a place for which many thanksgivings rise in many hearts. They are a team.

Mention must be made of the new Leper Home which was opened on the 17th of November, 1933. In about five and a half acres of dry ground, four "Houses" have been built, each with room for twenty-four to thirty lepers.

The patients on the whole are happy and cheerful in spite of the trying nature of their ailment. Their happiness is no doubt due largely to the really Christian atmosphere that pervades the Home, and practically all of them attend the daily prayers and services.

Travancore

Tittuvellei Church, Travancore.

A HUNDRED years ago, cruel slavery still flourished in Tittuvellei, and in other parts of Travancore. Men and women were treated like animals, and yoked with bullocks to drag ploughs in the fields.

With the entry of Ringeltaube, the pioneer missionary of the L.M.S., into Travancore, a new force came into the life of the people. The Church of Christ was born in that land, and from that time it has gone steadily forward. To-day there are 429 churches connected with the L.M.S. in Travancore, with a communicant membership of 19,749. The total number of church members and adherents is 126,028.

The Church in Travancore has advanced in more ways than the merely numerical one. In the old days each European missionary was a kind of bishop, and had charge over a number of churches in a large area. If readers will turn to the article on page 208, "Making History in Travancore," they will find that that is so no longer. During the first week of June, 1934, the Church in Travancore took control of all the work hitherto under the direction of the District Missionaries, and by so doing became a fully responsible, autonomous Christian Church.

When Mr. and Mrs. Godfrey Phillips visited Travancore this year on deputation, they found a big congregation waiting for them in the great church of Tittuvellei. Tittuvellei was formerly the head-station of a European missionary, but to-day that is unnecessary, for here is a self-supporting pastorate, with its own good seven-class school, and now it is even carrying on its own little hospital.

Generosity is one of the characteristics of the Church in Travancore. Out of their poverty, for they, too, are suffering from world depression, the Travancore Christians gave Mr. and Mrs. Phillips gifts in money to help the "Mother Society." They sought thus to show their thankfulness to the Society which first brought to them the "glorious Gospel of the blessed God."

Beginning with me

By Edward Shillito, M.A.

"If I will that he tarry till I come, what is that to thee? Follow thou Me."
St. John xxi.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? *Then said I,* Here am I; send me."
Isaiah vi.

"Remember all you who are numbered for God,
In every moment of time you live where two worlds cross,
In every moment you live at a point of intersection.
Remember, living in time, you must live also now in eternity." T. S. Eliot.

I

"Lord, revive Thy Church, beginning with me."

We have to thank a new Church for reminding us of this old prayer. The Chinese Christians with their directness and honesty have seen something afresh which we have often forgotten. They remind us of the unit with which the Lord begins. They say indeed two things at the same time.

With me He begins, but it is He Who begins.

I must answer; but He speaks and acts first.

I must trust, love, and serve Him, because He has first trusted and loved me, and for my sake has taken the form of a servant.

My redemption does not begin with me; it is my Redeemer Who begins with me.

II

We think much of communities. We see nations and Churches moving in vast and shadowy outlines upon the stage. Let us forget such things for a moment. There is a unit which it is all-important that I should not forget. I am the one for whose answer God waits. He has spoken and He waits for me to listen. Till I look, the vision tarries. I am not hidden in the crowd; I cannot hide my unbelief in the faith of others; I cannot live on borrowed capital. "I shall die alone," Pascal said. I must also repent, believe, bear my cross alone, if I am ever to enter into the communion and fellowship of Christ. For me it is not proposed first of all that I should become lost in the service of the Church or the society to which I belong. God does not begin with such units: He begins with me.

When He asks, "*Whom shall I send?*" He does not wait for the answer first of all, "Here is the Church, or here is the Missionary Society, send it"; He seeks another answer: "Here am I, send me."

III

Those who believe in Christ and do not think it laid upon them to bow down to the idols of every passing age, will confess their faith in the sacredness of the individual life. I am not for this Lord what a soldier is in a modern army. The captain of such an army must be ready to fling into the action battalions, not being called upon to know anything of the individual men who make up those units. In the warfare to which the Lord of Hosts calls us the individual man is never forgotten. In the social life of His people that man is still the unit. He begins with me, for whom Christ died.

IV

I must not say, "*Why does the Church do nothing?*" I must not reply, "*Here am I, send somebody else.*" We shall not find any relief for our distresses by reproaching or scolding others. It is not a mark of progress in the Christian life to blame others. Before a Christian man, to the last hour, there is this possibility—*lest having preached to others, I myself should be cast-away.* There is a proverb in Japan that runs, "*There is darkness at the foot of the lighthouse.*" I may do my best to shed the light of Christ upon other ranges, and be myself in darkness. For those who live in the lighthouse that may be necessary; it is not necessary for the Christian man, it is indeed fatal for him. If he is to shed light he must be in the light himself. Before he can give the Gospel, he must have it for his own.

V

It is well that we should remember these things at this time. In every Missionary Society as in our own, the minds of men are moving the same way. We are being driven back upon ourselves and the poverty of our spiritual life, and in this way we are driven back upon God. Here, for example, are

some questions which the friends of the L.M.S. might ask.

We hold serious inquiries whether or not the missionaries and their helpers are making evangelism their chief concern. Are we making it *our* chief concern in this country ?

We offer the good news of Christ to others. Do we know it in experience as good news *for ourselves* ?

We set out to export a religion. Is our own personal religion an exportable one ?

When did we last offer the grace of Christ, which we expect our missionaries to offer, to a soul in this country ?

VI

It is our immediate concern in our own individual churches to think with others of these things. The relation of the L.M.S. to the churches to which it looks for support is not, first of all, that of a Society seeking for money. God forbid that it should be a Society dealing out reproaches. Its friends are not even giving advice. They are fellow-members with others in the same Church which has the same task to do, whether it is in England or in China or in Papua. The friends of the L.M.S. are as much concerned with the glorious Gospel of the Blessed God in this country, as in the Five Fields of its overseas work. We are in one scene, whether our eyes look upon Britain, or China, or India. Our first need is in penitence and faith to think together upon this task.

VII

We are looking forward to another autumn and winter in this service. We are sincerely anxious that nothing on our home side shall hinder or delay our overseas fellow-workers. But if we wish to adjust ourselves to the will of God, we shall not look first of all even at our needs or the anxieties which weigh upon us. We shall think first of the Living God. We shall acquaint ourselves once more with Him. We shall seek for His strength to be made perfect in our weakness. We shall open up for Him a way through our lives not only to the ends of all the earth, but into the next street. We—but for once let us not say " we." In the coming session where do *I* come in ? Am I willing that He should deal with me ?

If it is of rewards we are thinking, let us forget ourselves. If it is of greatness, let us not pray for places at the right hand or the left of the King.

But if it is of obedience to His will, or of bearing His Cross, or of making a highway for His blessed feet, then let us say simply and sincerely, " Here am I, send me."

From the painting by [*Eugene Burnand.*

" Here am I; send me."

India this Winter

THE Mission House is full of interesting material for use in the churches throughout the winter. Will it be possible for you to have at least one missionary programme in every organisation in your church ? If you are responsible for the Young People's Fellowship, or the Women's Meeting, or the Boy Scouts, will you see that they have at least one debate or lecture or discussion group ?

We have suggestions for all sorts and conditions of meetings, and either Mr. Burningham or I will send you information direct if you write to us. Here are one or two suggestions :—

(1) Will you consider the possibility of having a Study Circle ? Collect together seven or eight people and use one or other of these three books :—

" Back to India," by C. M. and G. E. Phillips (1s.).

" Builders of the Indian Church," by Stephen Neill (2s.).

" The Land and Life of India," by Margaret Read (2s.).

There are questions ready for discussion, and these books are long enough for you to meet about eight times, so that one book will last you until about Christmas.

(2) Every organisation in the Church should have at least one missionary discussion during the autumn. There are three new leaflets just published (price 2d. each), called :—

" The School and the Church."

" Politics and Missions in India."

" Is Christianity the Religion for India ? "

If the opener of the discussion reads one of these leaflets he will find enough material for him to make a speech—then the company might break up into groups for discussion on the questions provided, and the meeting should be closed by the leader summing up.

(3) *Lantern Lectures.*

Lantern lectures on India have been revised and many new slides have been made. The hiring charges are very small—will you write for particulars ?

(4) *Films.*

Last year Mr. Melloy visited 125 churches where he showed films illustrating L.M.S. work abroad. The only difficulty about Mr. Melloy and his films is that they are so popular that he cannot get round to all the churches that want him. Will you therefore book early ?

(5) *Exhibitions.*

The India Exhibition has been completely transformed. If it is not possible for you to contemplate having a big missionary exhibition, we shall be glad to arrange smaller ones, and perhaps you would like to use the new exhibits as a background for a local Swanwick ?

(6) *Conferences.*

One-day or week-end conferences are becoming increasingly popular. It is worth while making an effort to collect a group of people together for an afternoon and evening, or, better still, have a week-end and give them an opportunity of discussing the missionary problem. We should be glad to help you with your plans, and, if possible, we will provide speakers.

(7) *Women's Meetings.*

Every Women's Meeting should have a concern about the Church abroad. It is a comparatively simple matter for you to have a missionary speaker or lantern lecture, and failing that, there are many good books that can be used for reading aloud at Women's Meetings. We have just published a new series of sixpenny missionary stories—the first two are entitled " Little Bride " and " Turbid Waters." Then there is also a book called " Storm Tossed," and for more " highbrow " meetings there is " Builders of the Indian Church," by Stephen Neill.

(8) *Free Leaflets.*

The following free leaflets are available on application to the Education Department at Livingstone House :—

" Local Conferences."

" Overseas Programmes."

" Boys and Girls and Missionary Work."

" Lantern Lectures."

" Why not a Missionary Play ? "

" Missionary Lessons in Graded Courses."

" Missionary Programmes in Women's Societies."

JOYCE RUTHERFORD.

TRACTS FOR THE TIMES.

The first four Tracts for the Times are now ready. The writers are all of them enthusiastic friends of Missions who have won the right to speak, and have the power to write. They have spoken out of their heart the thing which they believe to be vital. Here are living voices speaking frankly and boldly. The Society does not necessarily hold itself responsible for all that is contained in these Tracts. They should be read by all our readers.

They cost 4d. each. For titles and authors, see back page of this magazine.

Houses of the Spirit

By Kathleen B. Evans.

The caretaker of the ancestral halls, and his grandson.

Miss Tsang, the young biblewoman at Doodeu.

Doodeu Church.

A SIDE street leads from the little town of Doodeu to the wide reaches of flat country beyond. Over the dykes the path takes us, and on for miles to the salt pans, and on again to the sea at last.

Every bit of land from the town to the sea is cultivated—a beautiful sight in its early summer dress. Barley, and wheat wind-rippled, broad beans, rape already in seed, tiny cotton plants showing green through the brown soil, paddy fields where the early rice is sprouting, and water-wheels busily turning, sending water from the creeks hurrying along bamboo channels to flood fresh fields for the later rice. There are houses everywhere, for the most part made of bamboo and stoutly-plaited reeds, with or without windows and chimney, according to the means of the owner, earthen floors, and often with a corner fenced off for the goats or water buffalo.

From dawn on until after dark there is a constant pad, pad of feet along the narrow street, the creak of a wheelbarrow, a bicycle bell, an occasional sedan-chair, and now and again a pony, for it is one of the main arteries between the town and the thickly peopled country beyond.

The Hall of Ancestors

Running along one side there is a high cement wall enclosing a large garden which shelters two graves, one of which is empty, built by a filial son after the death of his father and in readiness for his mother. On the opposite side of the road is a row of small, one-story houses which back on to another garden, also built by one of the town's wealthiest citizens as the ancestral hall for his clan. In these early summer mornings it is a veritable abode of peace, the song of birds everywhere, and white roses and irises in bloom. The aged caretaker shows visitors round two large halls, one for worship, fitted out down to the last detail of ceremonial observance, complete with the wooden block on which the goat is laid. In one corner of the garden is the receptacle for paper money and incense. But the place of his keenest pride is the inner hall, the walls of which are lined with glass-covered shelves. In time these will be filled with hundreds of ancestral tablets, recording the dates of birth and death of all the departed members of the clan. At the moment the small blocks of wood are lying in piles everywhere, awaiting the carpenter's varnish and tools.

Two gardens in one street, costly spirit houses, built, both of them, out of their wealth by filial sons.

But for all the glory of the gardens and the rare beauty of such dutiful filial piety, the Hope of China is elsewhere.

* * *

In this little street is yet another building. Enclosed by a bamboo fence, facing out towards the passers-by, and filled Sunday after Sunday with simple, honest-hearted farmer folk, stands the Doodeu branch of the Church of Christ in China. A House of the Spirit, too, but with what a difference! A house where, week by week, toiling, suffering, struggling men and women are learning to offer spiritual worship to the One Lord and Father.

In the first of the row of little houses, next to the church, live a young Biblewoman and her mother and a country helper, one of the happiest households in which I have stayed for a long time, and here, too, is a House of the Spirit.

Eight miles to church

Morning worship begins at ten o'clock. Last Sunday the first of our congregation arrived at 7.30 a.m., having walked four miles to church. They had come in good time, as they had brought new people with them who had sick folk at home and wanted us to pray for them. By 8.30 a.m. about forty had gathered and we moved into the church for more space, where we had hymn practice, a prayer class, and a story before the service began. By ten o'clock we mustered nearly 200, of whom some had walked eight miles to church.

Each day since we have been out, the preacher on his bicycle and the women and I on foot, among the homes of the flock, some sick, some with devils, most of them very poor, but many with faces towards the Light and reaching out after a better life. Night after night we have met for family prayers and counsel in the women's house, and every night we have given thanks that the Light of the knowledge of the glory of God is radiating from the Doodeu church.

A Whitsun memory

It is Whit-Sunday to-day, and its memory will be for ever precious. It was my joy this morning to speak of the new life of the Spirit to a crowded church. Some surely begin to understand some of the deeper things of the Spirit. Afterwards there was thanksgiving for sickness healed, a group of six new women gave in their names, one old soul sent a thank-offering of two dollars; a Christian from Shanghai brought her sister, who lives in the town, to worship; another woman told how the Spirit had helped her to conquer her temper; a man spoke of new power in his fight against drugs, and so on. The women's house was so crowded with inquirers, patients with bad eyes, and the shy folk who also had requests for prayer, that we scarcely had time to eat before the children began to arrive for their service.

Fetching the neighbours

Earlier in the year, before the Spring Ancestor Worship Festival, they held a station class for country women at which they had an attendance of thirty-five. Now we have been following up the work of the class in their homes. Some have learned a hymn or a chorus or two, some have read a whole book, all have learned to begin to pray and to witness, and to be new women in Christ, women whose bodies are temples of the Spirit. In many of the homes we visited has come the request, "Will you wait to have worship till I fetch my neighbour or my relatives?"

Terribly poor homes as we reckon homes, not a comfort of any sort, where birth and death, sickness, marriage, everything, even to the planting and reaping of crops, or the opening of a shop, is steeped in superstition, where evil spirits have to be placated, and where some more or less crude form of ancestor worship is their only bulwark in trouble.

We may surely give thanks that homes like these are becoming Houses of the Spirit, too, where love is casting out fear, and where God is known and worshipped in spirit and reality.

"BACK TO INDIA."

What is the L.M.S. doing to-day in India? Mr. and Mrs. Phillips, fresh from their visit to this field, have answered this question in "Back to India," price 1s. (post paid 1s. 2d.). It might be said that, through these writers, once workers themselves in India, the missionaries and their Indian colleagues speak to us of their latest doings and dreams. We hope to have the book reviewed in a later number. But our readers can buy it now.

Making History in Travancore

By R. H. Eastaff, M.A., B.D., of Trivandrum.

THE first week of June, 1934, will be reckoned an important one in the history of our Society and, maybe, in the history of the Church of Christ in India. During that week our Church in Travancore took control of all the work hitherto under the direction of the District Missionaries, and by so doing became a fully responsible, autonomous Indian Church.

The humble beginning made by Vedamanickam and Ringeltaube at Mylaudi in 1806 has resulted in a great Church numbering 130,000 souls. The descendants of the simple, illiterate, socially outcast people who gathered around the early missionaries now form a community which can compare favourably with the most advanced communities in the country. The state service is enriched by judges, doctors, lawyers, college professors, a chief inspector of schools, a police superintendent, and many others who have been reared in our L.M.S. homes and educated in our Church and schools. Outside Travancore in India, Burma and Ceylon, the contribution which our people have made has been equally distinguished. The little one has become a thousand and, what is best of all, its growth in numbers has been accompanied by a steady rise in the quality of its life.

It was but natural, therefore, that the Directors should feel that the time had come when this established, well-organised and rapidly-developing Christian community should be offered the high privilege and honour of becoming the first of our L.M.S. churches in India to attain complete responsibility and control of its own life.

It is not generally known, I believe, that, apart from the cost of missionaries, the great work in Travancore has received a comparatively small part of its total income direct from the Society's funds. The college and the vast educational work carried on in Nagercoil for a thousand boys and five hundred girls is almost entirely self-supporting, and even the village churches and elementary schools which provide worship and enlightenment for tens of thousands of the poorest in the land receive only a small subsidy from London, which will cease entirely in 1956. How then has the growth of this work been possible ? Chiefly through the generosity and self-sacrifice of the people in the country itself. Partly by the gift of rice-fields and coconut lands by ruling princes interested in our work, and especially by the amazing devotion of the missionaries' wives who, by their enterprise and quenchless zeal, organised and carried on industries providing thousands of women with a livelihood and yielding a profit with which much of the work of Church and school was started and developed. Now, alas ! owing to the loss of markets and the collapse of prices, both these local sources of supply yield not a tithe of what they did even ten years ago. Thus, when the Travancore Church was asked to take full control of its affairs, including its finances, many of its leaders were frankly afraid and thought that such a step at such a time could result only in ruin to the community. Nevertheless, in view of all the circumstances, the conviction grew that the step was necessary if the Church was to advance. It was clearly a venture of faith. However, as the negotiations went on, we became more and more conscious of Divine guidance.

The Quilon Induction.
Front row (left to right) : Mrs. Mathew, Mr. W. Mathew, Rev. T. W. Rasalam, Mrs. Rasalam.

The Church Council which met to consider the proposal was definitely opposed to the scheme. But, as the meeting proceeded, the general world situation was quietly studied, the difficulties of our Society were sympathetically considered, and the remarkable history of the Church

in Travancore was passed in review, and gradually a new understanding emerged. It then required only a strong appeal to the soul of the Church that it must attain its manhood in Christ and fulfil His law by bearing its own burden and by helping to bear those of others to bring the Council to the great decision by which the Church assumed enormous responsibilities at a time when the hearts of the bravest might well falter. The appeal was to the highest and the response was from the best within our people, and we can only believe that the hand of God was guiding and that the venture of faith will have His blessing.

The next step was the appointment of Indian ministers to succeed the District Missionaries in charge of the districts, and, commencing on June 2nd, a series of induction services was held in the four districts to which the new Indian ministers have been appointed.

W. Mathew

Charge of Quilon District was given to Mr. W. Mathew, B.A., L.T. He formerly held an important post in the Government Education Service and devoted all his spare time and much of his income to voluntary evangelistic work. It is hoped that, inspired by his zeal, the Quilon District will advance in the highest sense.

T. W. Rasalam

In Trivandrum, Rev. T. W. Rasalam was inducted as successor to Mr. Legg. He comes of an old Christian family which has given leaders to our Church for three generations. He is a man of ripe experience in both Church and administrative work, and for several years has done splendid service to Quilon District, where he went at a time of great difficulty. Mr. Rasalam also took charge of Attingal District. There he will have Rev. K. Philipose, formerly a tutor in the Divinity School, as assistant and colleague.

Paul Nesamony

In Pareychaley, which is our largest Tamil district, Rev. Paul Nesamony, M.A., B.D., was inducted. He is a young man who, after training, served as pastor of the local congregation in Pareychaley village. Later, he left Travancore and was a lecturer in Serampore College, and afterwards pastor of the College Church, Madras. He returned to Travancore about twelve months ago and was pastor of the Trivandrum congregation. Now he is appointed as minister of the district in which he received his first pastoral charge, and has the spiritual care of more than 30,000 souls.

J. A. Jacob and J. E. Kesari

The Indian ministers in the other two districts were appointed some time ago. During the past two and a half years Rev. J. A. Jacob, M.A., B.D., also a young man with wide experience in British India, has most ably and effectively administered the Nagercoil District as successor to the late Rev. J. M. Kesari, B.A., our first Indian District minister. Mr. Jacob hopes to visit England next year. About a year ago Rev. J. E. Kesari, M.A., son of Rev. J. M. Kesari, was given charge of Neyyoor District. He was formerly pastor of Trivandrum Church, and has unusual gifts of intellect and personality which give him an outstanding place in our Church life.

Thus, the Church in Travancore, in all its six districts, is now in the charge of Indian ministers, most of them young men. As I sat in the induction services and heard these young men speak, and noted their zeal and the high respect in which they were held, I could not but feel happy and proud that our Society, by God's grace, has been privileged to foster this great Church which is now able to produce such excellent examples of young manhood and Christian leadership. These impressive induction services left me convinced that the step we have taken was of God. The new Indian ministers have taken up heavy responsibilities. They are about to make history. It is for the churches at home, whose spiritual sons they really are, to remember them with affectionate pride and to pray that the work of the Lord may prosper in their hands.

THE NEW CHRISTENDOM.

Throughout the Autumn and Spring there will be a series of addresses given on Sunday afternoons once a month upon missionary work. The main title is "The New Christendom," and a booklet has been issued by the B.B.C. under this title. The chief part of the introductory essay has been written by the Rev. Edward Shillito, the Literary Superintendent of the L.M.S. The price is 4d., and it can be had from Livingstone House.

Our Spiritual Service

WHAT is the Missionary Church? Surely it is the Church sincerely desirous that all men should find God through the Gospel and expressing that desire in action. Can there be a true Church where such desire is wanting and such action unknown? Does not the phrase "Ours is a Missionary Church" make use of an unnecessary adjective? The old statement "No Bishop, no Church" embodied a claim to which no one of us could give assent, but the affirmation "No missionary spirit, no Church" carries with it the backing of the New Testament and of all Christian experience and life. Only those whose Christian ideals are inadequate to the Gospel can ever say to us, "You talk too much about missionary work," since we are discussing the very life work of the Church. To put the question, "Is yours a Missionary Church?" is but another way of asking whether the Church functions or not, and the question does not distinguish between home and foreign. Where we are dealing with the work of the Kingdom of God there is no such distinction. The "two or three" cannot get together in Christ's name unless they are striving to fulfil His will.

* * * *

What of our Congregational Churches? Their missionary history is remarkable. Our fathers really cared for the needy souls of men. Are their successors maintaining that tradition? The question is valid and fair. Upon our Missionary Society there lies an inherited responsibility, for some thirty-five millions of our brethren who do not know Christ through the spoken word or in any other way. He may be a name to some of them, but He is no more. These millions are in the course of nature passing on from human life. Upon us who form the Churches of Congregationalism the burden of all that they have missed must fall if spiritual responsibility counts for anything. It is largely our failure that they do not hear the Word of life. A distinction must be made between those who know and do not care and those who have never known. Those who hear and do not heed are not in the same category as those who have not heard. The responsibility of carrying the message is towards both classes of men, but not in the same degree. The needier have the greater claim. These unreached millions are God's insistent charge upon our Congregational Churches.

* * * *

How are we to meet that responsibility? There are fearful ones amongst us who say that it cannot be done. Too often they are the folk who do not really try, but at the best they have not really thought it through. There is no valid reason why we should not stand up to our tasks both abroad and at home. Why allow ourselves to be defeated in advance? In its missionary giving, for instance, we learn that Congregationalism stands, *per capita*, at the bottom of the list of the large Free Churches. If we would take our task seriously this need not be. Even Church tradition should save us here, leaving out of account the unescapable spiritual challenge. Within our churches, in church meetings, and in groups, we should be thinking, speaking, and praying about such things. For much more than missionary finance is at stake. Our religious future is in the balance. We must rise and build our bit of the walls of the City. In every church we might begin by asking ourselves —just what are *we* going to do?

* * * *

Care for the souls of men! That is what every Missionary Society stands for that is doing its work aright. That, too, is the impulse that nerves the life of every Church that calls itself Christian. This missionary spirit needed urgently in Britain and Europe to-day, as in India, China and Africa, is the spirit that will re-inspire and rebuild churches. Machinery and method are inevitable and most important, but the spirit that drives because it cares is all-essential. On the side of world life the London Missionary Society is our expression of this care. By it and through all the varied types of L.M.S. work—committees, collections, study, literature, prayer—we demonstrate our loyalty to the purpose of the Gospel service. In all these things the love of Christ constrains us. We can go to the evangelisation of these thirty-five millions without fear of financial disaster or failure of personnel if we start to care for them, and for all others who sit in darkness, as "the brothers for whose sake the Lord Christ died."

N. B.

Winter Scenes in North China

Women relatives waiting for the rest of a funeral procession to arrive. They will follow the bier and will wait at the grave.

The photos are by the Rev. Evan Bryant, of Tsangchow.

Offering obeisance to the spirit of a dead man during a funeral. The coffin and hearse are behind on the right. Relatives are on the right of the table. The man on the mat at the left is kow-towing to the spirit.

A PRAYER

(Tune : " Lux Christi.")

O THOU whose power our fathers drew,
By whose constraint their spirits grew,
Thy living love in us renew.

Their failures proved Thy saving power ;
In death their hope ; in life their tower ;
Their joy in triumph's tempting hour.

Guard us from comfort's circling snare ;
In doubt, for faith our minds prepare ;
Our spirits heal from wounds of care.

In danger, sorrow, want or sin,
When courage fails and fears begin,
Fight Thou with us the fight within.

Give us the mind in Him we see,
To lose ourselves that men may be
Set free for fellowship with Thee.

So used as seems to Thee the best,
Then lead us through the final test,
Happy at last in Thee to rest.

James Hadfield of the Loyalty Islands

ON Monday, July 23rd, there died at Winscombe, in Somerset, one of the Society's veteran missionaries, the Rev. James Hadfield, for forty-four years missionary in the Loyalty Islands in the Pacific.

In 1917 the Rev. Frank Lenwood, in his book *Pastels of the Pacific*, described these islands and their missionary.

"Just as the sun rose I went on deck and saw Lifou Island about four miles away on the port bow. What appeared first was a long bastion of coral cliffs, pink in the rosy light of a Pacific sunrise. . . .

It was the first of these lonely coral islands that I had seen, and, as I thought of the English missionary and his wife, I confess my heart sank. Falling away into the limitless sea those steep walls suggested an island prison. . . .

But an hour or two wore on, and we rounded the sharp headland into the Bay of Chepenehe. Over the patches of white coral shingle we looked down through a sea more transparent than glass. Finally we grounded the whale-boat in a tiny cove among the rocks that might have been cut for the purpose by human hands.

There the old missionary (J. A. Hadfield) came to meet us. His wife was ill, and he dared not leave her even for a little while to come on board. . . . They both came from Ashton-under-Lyne. Think of the contrast between Ashton Sunday School and the Bay of Chepenehe! For his theological training he went to Plymouth, of all distant places, because he 'wanted to be near the sea,' and from that time onward, except for rare furloughs, he has had his desire fulfilled all and every day! It is thirty-eight years since they two, bride and bridegroom, saw Lifou for the first time, and in such a climate, and in surroundings so simple and unvarying, age comes on with sure foot; they are both old, and will not be able to hold on much longer. (They gave another six years' service in the Islands after these words were written.) But 'lonely' or 'prisoners on their island' they are not nor ever have been. They have had their children round them, playing on that open green, and swimming with them in the bay; that great thatched, cool, cavernous bungalow has been the family home. (One of these children is now the well-known psychologist, Dr. J. A. Hadfield.)

But the father and mother have a larger family, a family that has never needed to go home to England for education, for they are father and mother of the Protestant folk on the two islands (Lifou and Uvea). Indeed they have the quiet, unhesitating power of parentage which no new-comer can hope to gain. The pastors of all the villages have been through his simple theological school; the pastors' wives have been in and out of her bungalow during their husbands' time of study, and they bear the stamp of their mother's piety as surely as the men look up to their spiritual guide."

The fruit of their work could be seen in the characters of the islanders. Many of them went forth themselves as missionaries to New Caledonia—they could be relied on to do hard jobs joyfully for their Master.

Such were the Hadfields—"consuls for God" in the Loyalty Islands. James Hadfield translated the Scriptures into Iaian, and Mrs. Hadfield wrote *Among the Natives of the Loyalty Group*. They retired in 1922, and Mrs. Hadfield died in 1927. Now James Hadfield, too, has gone. But their lives will remain—built into the fabric of the Church of God in the islands of the Pacific.

Gerard N. Ford, J.P.

IT has been truly said that the Congregational village churches had no more devoted friend than the late Mr. Gerard Ford and the denomination had no better-loved lay leader.

From his home in North Wales he gave wise and unstinted personal help to the L.M.S., especially as Treasurer of the remarkably successful Carnarvonshire Exhibition and as the central figure in a Conference of the Free Churches organised by the United Missionary Council for Wales.

Gerard Ford loved the fellowship of his church, and served it loyally with the deep conviction that he was in so doing building upon the "sure foundation."

This is not the place for a recital of his long, varied and important work for Congregationalism. We can but record gratefully the fact that the honoured ex-Chairman of the Union identified the overseas activities of the Church with its home responsibilities and gave himself freely to both.

From African Stations

FURTHER JOTTINGS FROM THE YEAR'S REPORTS.

Molopolole (United Free Church)

Medical Work.—The amount of work accomplished in hospital and out-patient department has only been possible because of the very able service of Nurse Ross.

New patients	2,676
Attendances	8,993
In-patients	42
Receipts	£195

The ratification of the agreement between the Society and the Church in Scotland has made it possible to proceed with the erection of adequate hospital buildings. The Government has kindly lent their Superintending Clerk of Works for the supervision of the building operations. This he is doing admirably, and the Government in this work is also pursuing a new policy for South Africa, in that the assistant builders are trained native mechanics who learned their trades at Tiger Kloof. I feel sure we are to have a suite of buildings which will assist the work immensely, and of which we shall be proud. The buildings will comprise hospital of twenty beds, with accommodation on the veranda for a like number of patients; operating theatre, necessary rooms such as bathroom, kitchen, pantry and store. Also an out-patient block with consulting room, dispensary, laboratory, store and waiting room in the form of a large veranda. There are also to be a European Sisters' House, native assistants' quarters, laundry, isolation block and mortuary. (*Dr. Shepherd.*)

Hope Fountain District

Until quite recently we have been able to close our financial year with a small sum of money on hand on the Church account, but this has now been absorbed, and we face the new year without resources. The reason for this state of things is to be found in the fact that the natives have no money. If they had, they would give, but there is no money anywhere just now. We trust that this state of things will improve, and our native workers are well aware of the seriousness of the position, which was fully put before them at their annual meeting. Hope Fountain has not yet had to ask for assistance in order to maintain its church work, and I trust it will never be obliged to do so, but unless things improve immediately, something will have to be done if the work is to continue. (*Rev. Neville Jones.*)

Girls' Boarding School, Mbereshi

We closed the school year at the end of May with a very successful Parents' Day. All the year's handwork was on show—the big schoolroom had the appearance of a bazaar. Very beautiful pattern weaving has been done. Miss Sabin succeeds in making her girls enthusiastic. The whole process of weaving, even the somewhat tedious threading of the looms, is of interest to them. Our pottery work is held up by the want of a little kiln in which to experiment with glazing. Basket work has made strides this year—coloured raffia made the children keen. The parents found it difficult to believe their children had done the work displayed before them. Several said, "I can't believe it unless I see it with my own eyes." One of the weavers at once began to demonstrate. At the same time two English fairy-tale plays were presented; the fathers went away speechless with joy and delight—English impresses them as nothing else. There was a display of drill, dancing and games, and then speeches. I've never seen so many people eager to make speeches before. (*Miss Mabel Shaw.*)

Photo by [*E. P. Carter*

Sunset on Lake Tanganyika.

An "At-Home" in Hankow

THIRTY-FOUR years ago Mrs. Arnold Foster started a school for Chinese girls in Wuchang. It has now become the I Hsun Middle School for Girls in Hankow, and Mrs. McFarlane of that city recently held an "At-Home," which was an opportunity for making known the surprising progress of the school. Among the guests were Mrs. Chang Hsueh-Liang, Mrs. Fan Shih-Chi, wife of the Commander of the Hupeh Peace Preservation Corps; Lady Howlett, wife of the British Consul, and Mrs. B. Foster Hall, a daughter of the late Dr. Hopkyn Rees.

The school is quite full with 210 pupils, and a great many cannot be received. The girls are not allowed to rouge or to dress their hair extravagantly.

The uniform is plain black and white. Though it cuts against most modern influences in these matters, the policy of simplicity meets with whole-hearted support.

Harold Lee of Manchester

We congratulate our Manchester Treasurer on the completion of sixty-two years of distinguished service. Mr. Harold Lee is Senior Deacon of Broughton Park Church, and senior partner in the firm of Tootal, Broadhurst, Lee & Co. He became Honorary Lay Secretary of the Manchester Auxiliary in 1872, when he was twenty years of age, and Honorary Treasurer in 1892. Such long-continued service to an Auxiliary must be without parallel in our records.

Nor has such service been remarkable only in length. The work of the Manchester Auxiliary, containing seventy-seven churches, is of great size as well as importance. The Honorary Treasurer bears a large part of the burden, and in the case of Mr. Lee every detail of this has been attended to personally. In the course of the 42 years more than £200,000 has passed through his hands, every entry in the ledger, every receipt, and the lists of all these thousands of items for the annual reports have been made in his own beautiful handwriting.

Mr. Lee was the most faithful attender at the Executive Committee and the Council during the whole of his years of office. Minute books, as well as personal memories, are eloquent about this. One instance may be given (and forgiven). When the writer called on Mr. Lee the morning after the annual meeting last October, he found that Mr. Lee, though confined to the house by the doctor's orders, had followed the course of the meeting with the aid of the programme and the clock, and was told by Mr. Lee that the previous night was only the second time in sixty-two years that he has missed the annual meeting—the other occasion being his honeymoon, fifty-nine years ago.

It is quite impossible to estimate such service to the Society and to its Manchester Auxiliary. One can only state the bare facts of it with a feeling of greatest thankfulness and deepest admiration. We express the mind and heart of all associated with the Auxiliary in saying that we honour no man more than we honour Mr. Harold Lee, and we thank God for all that he has been able to do, and for the inspiration of his great example.

A Jubilee for Women

Miss M. T. Bliss of Madagascar was returning to her station in 1883 after a furlough in England when she was diverted to Australia because the port of Tamatave was blockaded by the French.

One important result of this change of plan was the formation of a number of women's associations in Sydney and its neighbourhood. These were established in 1884 under the impulse of the able advocacy of Miss Bliss and they have become the subject of an interesting historical pamphlet by Mrs. H. J. Renwick of Sydney, which preserves for us the essential facts of the birth and growth of the New South Wales Ladies' Auxiliary to the L.M.S.

The forms of service undertaken by the members have been many, not the least among them being the raising of over £23,000 during those fifty years.

THE READER'S GUIDE

An African Pilgrimage.—*Glimpses of a Church in the making.—By A. M. Chirgwin. A new cheap reprint of this popular book originally published by the Student Christian Movement.* (160 *pages, crown* 8*vo.* 2*s. net, postage* 2½*d.*)

The Listener says: "Mr. Chirgwin gives sharp and striking vignettes of the African Church in various stages of development that he met with. The Church with tender roots in primitive life; the Church established as in Khama's country; Church leaders in training as at Tiger Kloof; and the tragic picture of the young African Church fighting a desperate battle with the evils of Western industrialism in the mining areas."

Africa and the Making of Books.—*By Margaret Wrong.* 1934. (*International Committee on Christian Literature for Africa, 2, Eaton Gate, S.W. Price 6d., postage* 1½*d.*).

This is a concise survey of Africa's need of literature, as readable as it is useful. The writer is Secretary of the International Committee of Christian Literature for Africa, and speaks from some years' experience in that post, reinforced by personal observation and information gleaned during a recent tour of seven months in West, Central, and East Africa.

Education is being rapidly developed in Africa, and the African's demand for books grows correspondingly. His supply of vernacular literature, however, is very meagre, and goes little beyond the Bible or parts thereof, and a few books on Christian truths. In the vernacular a more effective presentation of Christianity, books for scholars and teachers, general and periodical literature are urgently needed, and good material of every kind in English, at a price that brings it within reach of the African, is equally so. The hunger for books in this modern Tower of Babel will never be met by translations alone, or by European-made books. Africa is more and more able to produce its own indigenous literature; ways and means must be found to stimulate the output of suitable material and to get it published.

Liang A-fa.—*By the Rev. George Hunter McNeur.* (*Kwant Hsueh Publishing House, 140, Peking Road, Shanghai. Price 2s. 6d.*)

It is fitting that this book should have been written at the time of the Morrison Centenary. The author is the Rev. G. H. McNeur, who for many years has been a distinguished missionary of the New Zealand Presbyterian Society at work in Canton. It tells the story of China's first Chinese preacher, Liang A-fa, in a graphic fashion. This book will be invaluable to those who are interested in the evangelisation of South China. Liang A-fa was baptised by Dr. Milne and ordained by Dr. Morrison, and was for many years the outstanding evangelist of South China. He was born in 1789 and died in 1855, and spent many years of faithful and devoted Christian service in Canton, Macao and Hong Kong. Letters and Diaries of Liang A-fa have been preserved in the Mission House, and from these and other sources Mr. McNeur has prepared an excellent biography. The book contains a Foreword by Dr. Cheng Ching Yi, and in the Preface, Dr. T. W. Pearce—than whom no one is better qualified—writes an eloquent tribute, of which Mr. McNeur says: "Dr. Pearce is undoubtedly right in finding the open secret of Liang A-fa's character and service in the reality and intensity of his devotional life. His familiarity with Scripture, the simple directness of his prayers, the fearlessness of his witness, and the saintliness of his character, carry us right back to their one source in Christ Himself. No wonder Professor Harlan P. Beach wrote of him, 'Liang A-fa would count as a host in any age'."

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